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occupies two hundred and seventy-seven pages, treats in nine sections of the various aspects of the new theology in its historical conditions, — the changes of theology immediately after the age of the Reformation and under the old rationalism, the influence of the humanist school of Lessing and his associates, the conflict between rationalism and supernaturalism, the subjective school of Schleiermacher and the critical scepticism of Strauss, and the prominent theological, theosophical, and biblical schools of the present time.

His conclusion is that culture and Christianity are different presentations of the same essential reality, and that modern thought is trying, not wholly in vain, to grasp the truth which God declared to men by direct revelation. The two things are stubborn facts, — culture and Christianity. Neither of them can be done away, and as they both have their rights, it will be seen that both are from God. We can commend the book as full of information and of enlarged and careful thinking, even to those who may not agree with the author.

9. — *Hartmann, Dühring, und Lange. Zur Geschichte der Deutschen Philosophie im XIX Jahrhundert. Ein Kritischer Essay* von HANS VAIHINGER. Iserlohn: J. Baedeker. 1876. pp. viii, 235.

Hartmann, Dühring, and Lange. A Critical Essay towards the History of German Philosophy in the Nineteenth Century. By HANS VAIHINGER.

THIS thoughtful tract endeavors to present the characteristic ideas and dispositions of the three men whom the author regards as leaders of various schools of thought in Germany, the champions of the "Unconscious," of the mystical absolutism of the Almighty Will, — Hartmann, the living representative of the pessimism of Schopenhauer; Dühring, the advocate of the dominant Naturalist School, who insists upon the rigid observation of the facts of nature and upon finding in them the best possible good; and Lange, the practical thinker, who accepts much of the Kantian philosophy, and advises people not to try to know everything, but to look at the universe and man and the mysteries of religion after the most careful study with the eye of common-sense. The merits of these three men are considered at length; their fundamental theories are reviewed; their constructed systems are examined; their characteristic principles of optimism, pessimism, and practical judgment are compared; credit is given to each of them, whilst the preference is yielded to the practical philosophy of Lange. The work is interesting and instructive, and the reader will not be led to put it aside when he learns that the three repre-

sentatives of present thought have been so variously afflicted, — one being a cripple, the other blind, and the wisest of the three among the recent dead.

10. — *The Mikado's Empire*. By WILLIAM ELLIOT GRIFFIS, A. M. New York : Harper and Brothers. Crown 8vo. pp. 625. 1876.

AN important chapter of this work was published in this Review for April, 1875. Mr. Griffis was for four years attached to the Imperial University of Tokiō, where he seems to have diligently availed himself of every advantage in amassing materials for the present work, which should be read in connection with Mr. F. O. Adams's "History of Japan" (London, 1874).

The mystery which overhangs what is distant in time and place must, especially in the case of this barbaro-civilized race, make all fresh matter acceptable. "The Mikado's Empire" throws new light on portions of its history, or, we should say, mythology, for such it is; and the work is especially happy, both by pen and pencil, in illustrations of the life and manners of the people, their wild and weird superstitions, their tales, fables, and proverbs, and their manufactures of every description. The volume consists of two portions, — the history of Japan from the year 660 B. C. to 1872 A. D., and the personal experience and observation of the author during his stay in the Land of Dai Nippon.

In a country where much of the old literature is written in the Chinese language information must be difficult of access, and Mr. Griffis has doubtless done the best that now can be done to give us an idea of the aborigines of the country, the Mikados, Shoguns, and Daimios, from Jimmu Tennō, the descendant of the Sun Goddess, to the enlightened Mutsuhito, who gave the death-blow to feudalism in Japan. He gives us a pretty little myth concerning the origin of the country. One of the gods and progenitors of the race, standing on the floating bridge of heaven, plunged his jewelled falchion into the unstable waters beneath him, and on his withdrawing it the trickling drops formed the islands of Japan. The people of this "holy country" seem to have gone through most of the stages of mythology and history that are recorded in the annals of Europe. They have had their Vulcans, their Jeannes d'Arcs, and their Bayards; and Mr. Griffis tells us that the Darwinian theories are not entirely unknown to them. But we are not quite prepared to believe, with Mr. Griffis, that Columbus set out for Japan on his first voyage; and the Japanese origin of the American Indians would seem to require better evidence than he furnishes.